DEATHS DVELL,

OR,

A Conſolation to the Soule, againſt the dying Life, and living Death of the Body.

Deliuered in a Sermon at White-Hall, before the KINGS MAIESTIE, *in the beginning of Lent*, 1630.

By that late Learned and Reverend Divine,
IOHN DONNE, Dr. in Divinity,
and Deane of S. *Pauls*, London.

Being his laſt Sermon, and called by his Maieſties houſhold
THE DOCTORS OWNE FVNERAL SERMON.

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M DC. XXXIII.

DEATHS

To The Reader.

THIS Sermon, was by Sacred Authority, ſtiled the Authors owne Funerall Sermon. Moſt fitly: whether we reſpect the time or matter. It was preached not many dayes before his death; as if, hauing done this, there remained nothing for him to doe, but to dye: And the matter is, of Death; the occaſion and ſubiect of all Funerall Sermons. It hath been obſerved of this Reverend Man, That his faculty in Preaching continually increaſed: and, That as he exceeded others at firſt: ſo at laſt he exceeded himſelfe. This is his laſt Sermon;

I will not say, it is therefore his best; because all his were excellent. Yet thus much: A dying Mans words, if they concerne our selves; doe vsually make the deepest impression, as being spoken most feelingly, and with least affectation. Now whom doth it concerne to learn, both the danger, and benefit of death? Death is every mans Enemy, and intends hurt to all; though to many, he be occasion of greatest goods. This Enemy we must all combat dying; whom he living did almost conquer, having discovered the vtmost of his power, the vtmost of his cruelty. May we make such vse of this and other the like preparatives, That neyther death, whensoeuer it shall come, may seem terrible, nor life tedious, how long soever it shall last.

R.

PSALME

Psalme 68. verſ. 20. *In fine.*

And vnto God the (Lord) *belong the iſſues of death.* i. e. *From death.*

Vildings ſtand by the benefit of theyr *foundations* that ſuſteine and *ſupport* them, and of their *buttereſſes* that comprehend and *embrace* them, and of their *contignations* that knit and *vnite* them: The *foundations* ſuffer them not to *ſinke*, the *buttereſſes* ſuffer them not to *ſwerve*, and the *contignation* and knitting ſuffers them not to *cleave*; The body of our building is in the former part of this verſe: It is this, he that *is our God*, is the *God of ſalvation* and *ſalutes*; of ſalvation in the plurall, ſo it is in the originall; the *God* that gives us ſpirituall and temporall ſalvation too. But of this *building*, the *foundation*, the *buttereſſes*, the

of

contignations are in this part of the *verſe*, which conſtitutes *our Text*, and in the three divers *acceptations* of the words amongſt our expoſitors, *Vnto God the Lord belong the iſſues from death*, for *firſt* the *foundation* of this *building*, (that our *God* is the *God of all ſalvation*) is layd in this; That *vnto* this *God the Lord*, *belong the iſſues of death*; that is, it is in his power to give us an *iſſue* and deliverance, even then when we are brought to the jawes and teeth of death, and to the lippes of that Whirle-poole, the Graue. And ſo in this acceptation, this *exitus mortis*, this *iſſue of death* is, *liberatio à morte*, a *deliverance from death*, and this is the moſt obvious and moſt ordinary acceptation of theſe words, and that upon which our *Tranſlation* layes hold, the *iſſues from death*. And then *ſecondly*, the buttereſſes that comprehend and ſettle this building, That hee that is *our God*, is the *God of* all *ſalvation*, are thus raiſed; unto *God the Lord belong the iſſues of death*, that is, the diſpoſition and *manner of our death*: what kinde of *iſſue* and *tranſmigration* we ſhall have out of this world, whether prepared or ſudden, whether violent or naturall, whether in our perfect ſenſes or ſhaken and diſordered by ſickneſſe, there is no condemnation to bee argued out of that, no Iudgement to be made upon that, for howſoever they dye, *precious in his ſight is the death of his Saints*, and with him are *the iſſues of death*, the *wayes* of our *departing* out of this *life* are in his *hands*. And ſo in this

ſenſe

ſenſe of the *words*, this *exitus mortis*, the *iſſues of death*, is *liberatio in morte*, *A deliverance in death*; Not that *God* will *deliver* us *from dying*, but that he will *have a care* of us in the *houre of death*, of what kinde ſoever our paſſage bee. And in this *ſenſe* and acceptation of the *words*, the naturall frame and contexture doth well and pregnantly adminiſter unto us; And then *laſtly* the *contignation* and knitting of this building, that he that is *our God*, is the *God of all ſalvations*, conſiſts in this, unto this *God the Lord belong the iſſues of death*, that is, that this *God* the *Lord* having *united* and knit *both natures in one*, and being *God*, having alſo *come* into this *world*, in our *fleſh*, he could have no other means to ſave us, he could have no other *iſſue* out of this world, nor *returne* to his former *glory*, but by *death*; And ſo in this ſenſe, this *exitus mortis*, this *iſſue of death*, is *liberatio per mortem*, a *deliverance by death*, by the death of this *God* our *Lord* CHRIST IESVS. And this is Saint *Auguſtines* acceptation of the words, and thoſe many and great perſons that have adhæred to him. In all theſe three lines then, wee ſhall looke upon theſe words; *Firſt*, as the *God* of *Power*, the *Almighty Father* reſcues his Servants from the jawes of death; *And then*, as the *God* of *mercy*, the glorious *Sonne* reſcued vs, by taking vpon himſelfe this *iſſue of death*: *And then* betweene theſe two, as the *God of comfort*, the *holy Ghoſt* reſcues vs from all diſcomfort by his bleſſed impreſſions before hand, that what

manner of death ſoeuer be ordained for vs, yet this *exitus mortis* ſhall bee *entroitus in vitam*, our *iſſue in death* (ſhall bee an *entrance into euerlaſting life.*) And theſe three conſiderations? our deliuerance *à morte, in morte, per mortem*, *from death, in death, and by death*, will aboundantly doe all the offices of the *foundations*, of the *buttereſſes*, of the *contignation* of this our *building*; That he that is our *God*, is the *God of all ſaluation*, becauſe *vnto* this *God the Lord belong the iſſues of death.*

A morte, in morte, per mortem.

Foundation, buttereſſes, and contignation.

1. *Part.*

First, then, we conſider this *exitus mortis*, to bee *liberatio à morte*, that with *God* the *Lord* are the *iſſues of death*; and therefore in all our death, and deadly calamities of this life, wee may iuſtly *hope* of a good *iſſue* from him. In all our *periods* and *tranſitions* in this life, are ſo many paſſages from *death* to *death*; our very *birth* and entrance into this life, is *exitus à morte*, an *iſſue from death*, for in our mothers *Wombe* wee are *dead ſo*, as that wee doe *not know* wee *liue*, not ſo much as we doe in our *ſleepe*, neyther is there any *grave* ſo cloſe, or ſo *putrid* a *Priſon*, as the *wombe* would be unto us, if wee ſtayed in it *beyond* our time, or dyed there *before* our time. In the *grave* the *Wormes* doe not kill us, we *breed* and *feed*, and then *kill* thoſe wormes which we our ſelves produc'd. In the *wombe* the dead *child* kills the *Mother* that conceiued it, and is a murtherer, nay a *parricide*, even after it is dead. And if we bee not dead ſo in the *Wombe*, ſo as that being dead, wee kill her

Exitus a morte vteri.

her that gaue vs our firſt life, our life of *vegetation*, yet we are dead ſo, as *Dauids Idols* are dead. In the *Wombe* we have *Eyes and ſee not, eares and heare not*; There in the wombe wee are fitted for *workes of Darkeneſſe*, all the while deprived of light; And there in the *Wombe* wee are taught *cruelty*, by being *fed with bloud*, and may be *damned*, though we be *never borne*. Of our very making in the *wombe*, DAVID ſayes, *I am wonderfully and fearefully made*, and ſuch *knowledge is too excellent for me*, for even that *is the Lords doing*, and it *is wonderfull in our eyes*; *Ipſe fecit nos*, it is *hee that hath made vs, and not wee our ſelves*, nor our Parents neyther; *Thy hands have made and faſhioned me round about*, ſayth *Iob*, and (as the *originall word* is) *thou haſt taken paines about me*, and *yet* (ſayes he) *thou doſt deſtroy me*. Though I bee the *Maſter-peece* of the greateſt *Maſter* (*man* is ſo) yet if thou doe no more for me, if thou leave me where thou madeſt me, deſtruction will follow. The *wombe* which ſhould be the *houſe of life*, becomes *death* it ſelfe, if *God* leave us there. That which God threatens ſo often, the *ſhutting of the wombe*, is not ſo *heavie*, nor ſo diſcomfortable a *curſe* in the *firſt*, as in the latter ſhutting, nor in the ſhutting of *barrennes*, as in the ſhutting of *weakenes*, when *children are come to the birth*, and *no ſtrength to bring forth*.

Pſal. 115. ver. 6

Pſal. 139. 6.

Pſal. 118. 23.

102. 3.

It is the *exaltation* of *miſery*, to *fall* from a *neare hope of happineſſe*. And in that vehement imprecation, the *Prophet* expreſſes the higheſt

Eſay. 37.

of *Gods* anger, *giue them ô Lord, what wilt thou giue them?* giue them a *miscarying wombe*. Therefore as soone as wee are men, (that is, *inanimated*, quickned in the *wombe*) though we cannot our selues, our parents haue to say in our behalfe, *wretched man that he is, who shall deliuer* Rom. 7. 24. him *from this body of death?* if there be no deliuerer. It must be he that said to *Ieremy*, Before *I formed thee I knew thee*, and *before thou camest out of the wombe I sanctified thee*. Wee are not sure that there was no kinde of ship nor boate to fish in, nor to passe by, till *God* prescribed Exod. 23. *Noah* that absolute *forme* of *the Arke*. That word which the *holy Ghost* by *Moses* vseth for the *Arke*, is common to all kinde of *boates*, *Theball*, and is the same word that *Moses* vseth for the *boate* that he was *exposed in*, That *his mother layed him in an arke* of *bulrushes*. But we are sure that *Eue* had no *Midwife* when she was *deliuered* Gen. 4. 1. of *Cain*, therefore shee might well say, *possedi virum à Domino, I haue gotten a man from the Lord*, wholly, intirely from the Lord; It is the *Lord* that *enabled* me to *conceiue*, The *Lord* that *infused* a *quickning soule* into that conception, the *Lord* that *brought into the world* that which himselfe *had quickened*, without all this might *Eue* say, My *body had beene* but *the house of death*, and *Domini Domini sunt exitus mortis*, *Exitus a mortibus mundi.* to *God the Lord belong the issues of death*. But then this *exitus a morte*, is but *introitus in mortem*, this *issue*, this deliuerance *from* that *death*, the death of the *wombe*, is an *entrance*, a deliue-

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ring ouer to *another death*, the manifold deaths of this *world*, wee haue a winding ſheete in our Mothers wombe, which growes with vs from our conception, and we come into the world, wound vp in that *winding ſheet*, for we come to *ſeeke a graue*; And as priſoners diſcharg'd of actions may lye for fees; ſo when the *wombe* hath diſcharg'd vs, yet we are bound to it by *cordes* of *heſie* by ſuch a *ſtring*, as that wee cannot goe thence, nor ſtay there; wee celebrate our owne Funerals with cryes, even at our birth; as though our *threeſcore and ten yeares life* were ſpent in our mothers labour, and our circle made up in the firſt point thereof; wee begge our *Baptiſme*, with another *Sacrament*, with *teares*; And wee come into a world that laſts many ages, but wee laſt not; *in domo Patris*, ſayes our SAVIOUR, ſpeaking of *Heaven*, *multa manſiones*, divers and durable; ſo that if a man cannot poſſeſſe a *Martyrs* Houſe, (hee hath ſhed no bloud for CHRIST) yet he may have a *Confeſſors*, he hath been ready to glorifie *God* in the *ſhedding of his bloud*. And if a woman cannot poſſeſſe a *Virgins* houſe (ſhee hath imbrac'd the *holy ſtate* of *marriage*) yet ſhe may have a *matrons* houſe, ſhe hath brought forth and brought up *children in the feare of God*. *In domo patris, in my fathers houſe*, in heaven there *are many manſions*; but here upō earth the *Son of man hath not where to lay his head*, ſaith he himſelfe *Nonne terrā dedit filijs hominū?* how then hath *God given this earth* to the *ſons of men?* he hath given them *earth* for theyr

Ioh. 14. 2.

Mat. 8. 20.

theyr *materials* to bee made of earth, and hee hath given them *earth* for their *grave* and Sepulture, to *returne* and reſolve to *earth*, but not for theyr *poſſeſsion*: *Here we have no continuing City*, nay no *cottage* that continues, nay no perſons, no bodyes that continue. Whatſoever mooved Saint IEROME to call the journeyes of the *Iſraelites* in the *Wilderneſſe*, Manſions; The *word* (the word is *Naſang*) ſignifies but a *iourney*, but a peregrination. Even the *Iſrael of God* hath no Manſions; but journeyes, pilgrimages in this life. By what meaſure did *Iacob* meaſure his life to *Pharaoh*; *the dayes of* the yeares *of my Pilgrimage*. And though the *Apoſtle* would not ſay *morimur*, that, whileſt we *are in the body* wee *are dead*; yet hee ſayes, *Peregrinamur*, whileſt wee are *in the body*, wee are but in *a Pilgrimage*, and wee are *abſent from the Lord*; hee might have ſayd *dead*, for this whole *World* is but an *vniverſall Church-yard*, but our *common grave*, and the life and motion that the greateſt perſons haue in it, is but as the ſhaking of buried bodyes in theyr Grave, by an *Earth-quake*. That which wee call life, is but *Hebdomada mortium*, a *weeke of death*, ſeaven dayes, ſeaven periods of our life ſpent in dying, *a dying ſeaven times over*; and there is an end. *Our birth dyes in infancy*, and our *infancy* dyes in *youth*, and *youth* and the reſt dye in *age*, and *age* alſo dyes, and *determines all*. Nor doe all theſe, youth out of infancy, or age out of youth ariſe ſo, as a *Phœnix* out of the aſhes of ano-

Heb. 13. 14.

Exod. 17. 1.

Gen. 47. 9.

2. Cor. 5. 6.

another *Phœnix*, formerly *dead*, but as a *waſpe* or a *ſerpent* out of a *caryon*, or as a *Snake* out of *dung*, Our *youth* is *worſe* then our *infancy*, and our *age worſe* then our *youth*. Our *youth* is *hungry and thirſty*, after thoſe *ſinnes*, which our *infancy knew not*; And our *age* is *ſory* and *angry*, that it *cannot purſue* thoſe *ſinnes*, which our *youth did*; and beſides, all the way, ſo many deaths, that is, ſo many deadly calamities accompany every condition, and every period of this life, as that death it ſelfe would bee an eaſe to them that ſuffer them: Vpon this ſenſe doth IOB wiſh that *God had not given him* an *iſſue* from the *firſt death*, from the *Wombe*, *Wherefore haſt thou brought mee* forth *out of the wombe? O that I had given up the Ghoſt*, and no eye ſeene me? I ſhould have beene as though I had not beene. And not onely the impatient *Iſraelites* in their murmuring (*would to God we had dyed by the hand of the Lord in the Land of Egypt*) but ELIAH himſelfe, when hee *fled* from *Iezabell*, and went for his life, as that Text ſayes, under the *Iuniper-tree*, requeſted that *he might dye*, and ſayd, *it is enough now, O Lord, take away my life*. So IONAH juſtifies his impatience, nay his anger towards *God* himſelfe. *Now O Lord take, I beſeech thee, my life from mee, for it is better to dye then to live*. And when *God* asked him, *doeſt thou well to be angry for this*, he replyes, *I doe well to bee angry, even vnto death*, how much

10.18.

Exod.16.3.

Rev.19.4.4.3.

worſe a death then death, is this life, which ſo good men would ſo often change for death? But if my caſe be as Saint *Paules* caſe, *quotidiè morior*, that *I dye dayly*, that ſomething heavier then death fall upon me euery day; If my caſe be DAVIDS caſe, *tota die mortificamur*; *all the day long wee are killed*, that not onely every day, but every houre of the day ſomething heavier then death fall upon me, though that be true of me, *Conceptus in peccatis*, I *was ſhapen in iniquity, and in ſinne did my Mother conceive mee*, (there I dyed one death,) though that be true of me (*Natus filius iræ*) I *was borne* not onely the child of ſinne, but *the child of wrath*, of the wrath of GOD for ſinne, which is a heavier death; Yet *Domini Domini ſunt exitus mortis* with GOD *the* LORD *are the iſſues of death*, and after a IOB, and a IOSEPH, and a IEREMY, and a DANIEL, I cannot doubt of a deliverance. And if no other deliverance conduce more to his glory and my good, yet hee hath the *keyes of death*, and he can let me out at that doore, that is, deliver me from the manifold deaths of this world, the *omni die*, and the *tota die*, the *every dayes death* and *every houres death*, by that one death, the *finall diſſolution* of body and ſoule, the end of all. But then is that the end of all? Is that diſſolution of body and ſoule, the laſt death that the body ſhall ſuffer? (for of ſpirituall death we ſpeake not now) It is not, though this bee *exitus à morte*; It is

Apoc. 1. 18.

introi-

introitus in mortem: though it bee an *iſsue* from manifold *deaths* of this *world*, yet it is an *entrance* into the *death of corruption* and *putrifaction*, and *vermiculation* and *incineration*, and diſperſion in and from the *grave*, in which every dead man dyes over againe. It was a *Prerogative* peculiar to CHRIST, not to dye this death, *not to ſee corruption*: what gave him this priviledge? Not IOSEPHS great proportion of *gummes* and *ſpices*, that might have preſerved his body from corruption and *incineration* longer then he needed it, longer then *three dayes*, but it would not have done it for ever: what preſerved him then? Did his exemption and *freedome from originall ſinne* preſerve him from this corruption and *incineration*? 'Tis true that originall ſinne hath induced this corruption and *incineration* upon us; If wee had not ſinned in ADAM, *mortality had not put on immortality*, (as the *Apoſtle* ſpeakes) no, *corruption had not put on incorruption*, but wee had had our *tranſmigration* from this to the other world, without any *mortality*, any *corruption at all*. But yet ſince CHRIST tooke ſinne upon him, ſo farre as made him *mortall*, he had it ſo farre too, as might have made him ſee this corruption and *incineration*, though hee had no *originall ſinne* in himſelfe; what preſerv'd him then? Did the *hypoſtaticall union* of both *Natures*? GOD and *Man*, preſerve him from this corruption and *incineration*? 'tis true, that

Exitus a morte Incinerationis.

1. Cor. 15. ver. 33.

this was a moſt powerfull *embalming*, to be embalm'd with the *Diuine Nature* it ſelfe, to bee embalm'd with *Eternitie*, was able to preſerve him from corruption and *incineration* for ever. And he was embalm'd, ſo embalmd with the *diuine nature* it ſelfe, euen in his *body* as well as in his ſoule; for the *God-head*, the *diuine nature* did not depart, but remained ſtill *vnited* to his *dead body* in the *graue*; But yet for all this powerfull *embalming*, his *hypoſtaticall vnion* of both natures, we ſee *Chriſt* did *dye*; and for all his *vnion* which made him *God* and *Man*, hee became no man (for the *vnion* of the *body* and *ſoule* makes the man, and he whoſe ſoule and body are ſeparated by *death* as long as that ſtate laſts is properly no man.) And therefore as in him the diſſolution of *body* and *ſoule* was no *diſſolution* of the *hypoſtaticall vnion*; ſo is there nothing that conſtraines vs to ſay, that though the *fleſh* of *Chriſt* had *ſeene corruption* and *incineration* in the graue, this had not bin any *diſſolution* of the *hypoſtaticall vnion*, for the *diuine nature*, the God head might haue remained with all the *Elements* and *principles* of *Chriſts* body, aſwell as it did with the two *conſtitutiue* parts of his *perſon*, his *body* and his *ſoule*. This *incorruption* then was not in *Ioſephs gummes* and *ſpices*, nor was it in *Chriſts* innocency, and *exemption* from *originall ſin*, nor was it (that is, it is not neceſſary to ſay it was) in the *hypoſtaticall vnion*. But this *incorruptibleneſſe* of his *fleſh* is moſt conve-

veniently plac'd in that; *Non dabis*; *thou wilt not ſuffer thy holy one to ſee corruption*, we looke no further for *Cauſes* or *Reaſons* in the *myſteries of religion*, but to the *will* and pleaſure of *God*: *Chriſt* himſelfe limited his *inquiſition* in that *ita eſt, even ſo Father, for ſo it ſeemeth good in thy ſight*. *Chriſts* body did *not ſee corruption*, therefore, becauſe *God* had *decreed* it ſhould not. The humble ſoule (and onely the humble ſoule is the religious ſoule) reſts himſelfe vpon *Gods* purpoſes and the decrees of *God*, which he hath declared and manifeſted not ſuch as are *conceiued* and imagined in our ſelues, though vpon ſome probability, ſome *vereſimilitude*, ſo in our preſent caſe PETER proceeds in his *Sermon* at *Ieruſalem*, and ſo PAVL in *his* at *Antioch*. They preached CHRIST to haue *bene riſen* without ſeeing *corruption*, not onely becauſe GOD had *decreed* it, but becauſe he had *manifeſted* that *decree* in his *Prophet*, therefore doth Saint PAVL cite by ſpeciall number the *ſecond Pſalme* for that *decree*; And therefore both Saint PETER and Saint PAVL cite for it that place in the *16. Pſalme*, for when GOD declares his *decree* and purpoſe in the expreſſe words of his *Prophet*, or when he declares it in the reall execution of the decree, then he makes it ours, then he manifeſts it to vs. And therefore as the *Myſteries* of our *Religion*, are *not* the *obiects* of *our reaſon*, but *by faith we* reſt on GODS *decree* and purpoſe. (It is *ſo ô* GOD, becauſe it is *thy will*, it ſhould be ſo) ſo

Acts 2. 31. 13. 35.

Verſ. 10.

we reſt on GODS *decrees* are euer to be conſidered in the *manifeſtation* thereof. All *manifeſtation* thereof. All *manifeſtation* is ether in the *word* of GOD, or in the *excecution* of the *decree*; And when theſe two concurre and meet it is the ſtrongeſt *demonſtration* that can bee: when therefore I finde thoſe *markes* of *adoption* and *ſpirituall filiation*, which are deliuered in the *word* of GOD to be vpon me, when I find that reall *execution* of his *good purpoſe* vpõ me, as that *actually* I doe *liue* vnder the *obedience*, and vnder the *conditions* which are *euidences* of *adoption* and *ſpirituall filiation*; Then ſo long as I ſee theſe *markes* and liue ſo; I may ſafely comfort my ſelfe in a *holy certitude* and a *modeſt infallibility* of my *adoption*. CHRIST determines himſelfe in that, the purpoſe of GOD was manifeſt to him: Saint PETER and Saint PAVL determine themſelues in thoſe two wayes of knowing the *purpoſe* of GOD, the *word* of GOD before the *execution* of the *decree* in the *fulneſſe of time*. It was *prophecyed before*, ſay they, and it *is performed now*, *Chriſt is riſen* without ſeeing corruption. Now this which is ſo ſingularly peculiar to him, that *his fleſh ſhould not ſee corruption*, at his *ſecond comming*, his comming to *Iudgement*, ſhall extend to all that are then aliue, theyr *Heſta* ſhall not *ſee corruption*, becauſe as th' *Apoſtle* ſayes, and ſayes it *a ſecret*, as *a myſterie*; *Behold I ſhew you a miſtery*, *wee ſhall not all ſleepe*, (that is not continue

nue in the ſtate of the dead in the graue,) *but wee ſhall all be changed in an inſtant*, we ſhall haue a *diſſolution*, and in the *ſame inſtant* a *redintgeration*, a *recompacting* of *body* and *ſoule*, and that ſhall be truely a death and truely a reſurrection, but no ſleeping in corruption; But for vs that dye now and ſleepe in the ſtate of the dead, wee muſt all paſſe this *poſtume* death, this *death* after *death*, nay this death after buriall, this *diſſolution* after *diſſolutian*, this *death* of *corruption* and *putrifaction*, of *vermiculation* and *incineration*, of *diſſolution* and *diſperſion* in and *from* the *graue*, when theſe bodies that haue beene the *children* of *royall parents*, and the *parents* of *royall children*, muſt ſay with IOB, *Corruption thou art my father*, and *to the Worme thou art my mother and my ſiſter*. *Miſerable riddle*, when the *ſame worme* muſt bee *my mother*, and *my ſiſter*, and *my ſelfe*. *Miſerable inceſt*, when I muſt bee *maried* to my *mother* and my *ſiſter*, and bee both *father* and *mother* to my which is all that *miſerable penury*; when my *mouth* ſhall be *filled* with *duſt*, and the *wormes* ſhall *feed* and *feed ſweetely* vpon me, when the *owne mother* and *ſiſter*, *beget* and *beare* that *worme ambitious* man ſhall haue *no ſatisfaction*, *if* the *pooreſt aliue* tread vpon him, nor the *pooreſt aliue* tread vpon him, nor the *pooreſt* receiue any *contentment* in being made *equall* to *Princes*, for they *ſhall be equall* but *in duſt*. One dyeth at his full ſtrength, being wholly at eaſe and in quiet

Veſ.34.20.

Iob.23.24.

quiet, and another dyes in the *bitterneſſe of his ſoule* and neuer *eates* with *pleaſure*, but they lye downe *alike* in *the duſt*, and the *worme couers them*; In Iob and in Esay, it *couers them and is ſpred vnder them*, the worme is ſpred *vnder thee*, and the worme *couers thee*; There's the *Mats* and the *Carpets* that *lye vnder*, and there's the *State* and the *Canopie*, that *hangs over* the greateſt of the Sonnes of Men; Even thoſe bodyes that were *the Temples of the holy Ghoſt*, come to this *dilapidation*, to ruine, to rubbidge, to duſt, even the *Iſrael of the Lord*, and Iacob himſelfe hath no other ſpecification, no other denomination, but that *vermis Iacob*, thou *Worme of* Iacob. Truely the conſideration of this *poſthume Death*, this death after buriall, that after God, (with whom are the *iſſues of death*) hath delivered mee from the *death* of the *Wombe*, by bringing mee into the *World*, and from the manifold deaths of the *World*, by laying me in the *Grave*, I muſt dye againe in an *Incineration* of this *fleſh*, and in a diſperſion of that *duſt*. That that *Monarch*, who ſpred over many Nations alive, muſt in his duſt lye in a corner of that *ſheet of Lead*, and there, but ſo long as that Lead will laſt, and that private and *retyr'd man*, that thought himſelfe his owne for ever, and never came forth, muſt in his duſt of the grave be publiſhed, and (ſuch are the *Revolutions* of the *Graves*) bee mingled with the duſt

Verſ. 14. 11.

dust of every Highway, and of every Dunghill, and swallowed in every puddle and pond: This is the most inglorious and contemptible *vilification*, the most deadly and peremptory *nullification* of man, that wee can consider; God seemes to have carried the declaration of his power to a great height, when hee sets the *Prophet* Ezechiel in the *Valley of drye Bones*, and sayes; *Sonne of Man can these Bones live?* as though it had beene impossible, and yet they did; The Lord layed *Sinewes upon them, and flesh, and breath into them*, and *they did live*: But in that case there were *Bones* to bee *seene*, something visible, of which it might be sayd, can this thing live? But in this death of *Incineration*, and dispersion of dust, we see *nothing* that we call *that Man*; If wee say, can this dust live? Perchance it *cannot*, it may bee the meere *dust* of the *Earth*, which never did live, never shall. It may bee the dust of that mans *worme*, which did live, but shall no more. It may bee the dust of another Man, that concernes not him of whom it was ask'd. This death of *Incineration* and dispersion, is, to naturall *Reason*, the most *irrecoverable death* of all, and yet *Domini Domini sunt exitus mortis*, *unto GOD the LORD, belong the issues of Death*, and by *recompacting* this *dust* into the *same Body*, and *remaining* the *same Body* with the *same Soule*, hee shall in a blessed and glorious *Resurrection*, give mee such an *issue*

from this *death*, as ſhall never paſſe into any other death, but eſtabliſh mee into a life that ſhall laſt as long as the LORD *of Life* himſelfe.

And ſo have you that that belongs to the *firſt acceptation* of theſe words (*vnto* GOD *the* LORD *belong the iſſues of death*) That though from the *Wombe* to the *Grave*, and in the grave it ſelfe wee paſſe from *Death* to *Death*, yet, as DANIEL ſpeakes, the LORD *our* GOD *is able to deliver vs, and he will deliver vs.*

And ſo wee paſſe unto our *ſecond accommodation* of theſe words (*vnto GOD the LORD belong the iſſues of Death*) That it *belongs* to GOD, and *not* to *Man* to *paſſe a iudgment* upon us at our death, or to conclude a dereliction on *Gods* part upon the manner thereof.

2. *Pars.* *Liberatio a morte.*

Thoſe *iudications* which the *Phyſitians* receive, and thoſe *preſagitions* which they give for *death* or *recouery* in the *patient*, they receiue and they giue out of the grounds and the *rules of their art*: But we haue no ſuch rule or art to giue a *preſagition* of *ſpirituall death* and damnation vpon any ſuch *iudication* as wee ſee in any *dying man*; wee ſee often enough to be ſory, but not to deſpaire; wee may be deceiued both wayes, wee vſe to comfort our ſelfe in the death of a *friend*, if it be teſtified that he went away like a *Lambe*, that is without any *reluctation*: But, GOD knowes, that may bee accompanied with a *dangerous damp* and *ſtupefaction*,

faction, and *insensibility* of his *present state*. Our blessed *Saviour* suffered *colluctations* with *death*, and a *sadnesse euen in his soule to death*, and an *agony* euen to a *bloody sweate* in his *body*, and *expostulations* with GOD, and *exclamations* vpon the crosse. He was a *deuout man*, who said vpon his death-bed, or dead turfe (for he was an *Heremit*) *septuaginta annos Domino seruiuisti, & mori times? hast thou serued a good master threescore and ten yeares*, and *now art thou loath to goe into his presence?* yet HILARION was loath; BARTAAM was a *deuout* man (an *Heremit* too) that sayd that day he dyed. *Cogita te hodie cœpisse servire Domino, & hodie finiturum. Consider this to be the first dayes service that ever thou didst thy Master*, to glorifie him in a Christianly and a constant death, *and if thy first day be thy last day too, how soone dost thou come to receive thy Wages?* Yet BARTAAM could haue beene content to haue stayed longer forth: Make no *ill conclusions* vpon any mans *loathnesse* to *dye*, for the *mercies* of GOD worke *momentarily* in minutes, and many times *insensibly* to *By-standers*, or any other then the party departing. And then vpon *violent deaths* inflicted as vpon Malefactors. CHRIST himselfe hath forbidden us by his owne death to make any ill *Conclusion*; for his owne *death* had those impressions in it; Hee was *reputed*, Hee was executed as a *Malefactor*, and no doubt many of them who concurred to his

death, did beleeve him to be ſo; Of *ſuddaine death* there are ſcarce examples to bee found in the *Scriptures* upon *good Men*, for *death* in *Battaile* cannot be called *ſuddaine death*; But GOD governes not by *Examples*, but by *Rules*, and therefore make no *ill Concluſion* upon *ſuddaine death* nor upon *diſtempers*, neyther though perchance accompanied with ſome *words of diffidence* and diſtruſt in the *Mercies of GOD*: The *Tree lyes as it falls* it's true, but it is *not* the laſt *ſtroake* that *fells* the *Tree*, nor the *laſt word* nor *gaſpe* that *qualifies* the *Soule*. Still *pray* we for a *peaceable life* againſt *violent death*, and for time of *repentance* againſt *ſuddain death*, and for *ſober* and *modeſt aſſurance* againſt *diſtemper'd* and *diffident death*, but never make *ill concluſions* upon perſons overtaken with ſuch deaths; *Domini Domini ſunt exitus mortis*, *to GOD the LORD belong the iſſues of death.* And *he* received SAMPSON, who went out of this World in ſuch a *manner* (conſider it *actively*, conſider it *paſsively* in his *owne death*, and in thoſe whom he ſlew with himſelfe) as was ſubject to interpretation hard enough. Yet the *holy Ghoſt* hath moved Saint PAVL to celebrate SAMPSON in his *great Catalogue*, and ſo doth all the *Church*: Our *Criticall* day is *not* the *very day* of our *death*: but the whole courſe of our life. I thanke him that prayes for mee when the *Bell* tolles, but I thanke him much more that *Catechiſes* mee, or *preaches* to mee, or *inſtructs me how to live.* *Fac hoc & vive*, there's

Heb. 11.

there's my ſecurity, the mouth of the LORD *hath ſayd it, doe this and thou ſhalt live*: But *though I doe it*, yet I *ſhall dye too*, dye a bodily, a naturall death. But GOD never mentions, never ſeemes to conſider that death, the bodily, the Naturall death. GOD doth not ſay, live well and thou ſhalt dye well, that is, an eaſie, a quiet death; But *live well here*, and thou ſhalt *live well for ever*. As the firſt part of a ſentence peeces well with the laſt, and never reſpects, never hearkens after the *parentheſis* that comes betweene, ſo doth a *good life* here flowe into an *Eternall life*, without any conſideration, what *manner of death* we dye: But whether the *gate* of my *Priſon* bee *opened* with an *oyld Key*, (by a gentle and *preparing ſickneſſe*) *or* the gate bee *hewen downe* by a *violent death*, *or* the gate bee *burnt downe* by a *raging* and *frantique Feaver*, *a gate into Heaven I ſhall have*, for *from* the LORD is the cauſe of *my life*, and *with* GOD *the LORD* are the *iſſues of death*. And further wee carry not this *ſecond acceptation* of the *words*, as this *iſſue of death is*, *liberatio in morte*, GODS *care* that the *Soule* be *ſafe*, what *agonies* ſoever the *Body ſuffers* in the *houre* of *death*.

But paſſe to our *third part* and laſt part; as as this *iſſue of death* is *liberatio per mortem*, *a deliverance by the death of another*. *Sufferentiam Iob audiſti, & vidiſti finem Domini*, ſayes Saint IAMES, 5. 11. *You have heard of the patience of* IOB, ſayes he, All this while you

3. *Pars.* *Liberatio per morte.*

have done that, for in euery man, calamitous, miserable man, a Iob speakes. Now *see the end of the* Lord, sayth that *Apostle*, which is not that end that the Lord propos'd to himselfe (*Salvation to vs*) nor the end which hee proposes to us (*conformity to him*) but *see the end of the LORD*, sayes he, The end, *that the* Lord himselfe *came to death*, and a painefull and a shamefull death, but why did hee dye? and why dye so? *Quia Domini Domini sunt exitus mortis* (as Saint Avgvstine interpreting this Text answeres that question) because to this *GOD our LORD belong'd the issues of death*. *Quid apertius diceretur?* sayes he there, what can bee more obvious, more manifest then this sense of these words. In the former part of this verse, it is sayd; Hee that *is our GOD, is the GOD of Salvation*, *Deus salvos faciendi*, so hee reades it, the God that must save us. Who can that be, sayes he, but Iesvs? For therefore that *Name* was given him, because he was to save us. And to this IESVS, sayes he, this Saviour, *belongs the issues of death*; *Necoportuit eum de hac vita alios exitus habere quam mortis*. Being come into this life in our mortall Nature; *He could not goe out of this life any* other way, *but by death? Ideo dictum*, sayes he, *therefore it is sayd*. To *GOD the LORD belong'd the issues of death*; *vt ostenderetur moriendo nos salvos facturum*, to *shew that his way to save vs was to dye*

And

De civitate Dei, lib. 17. 618.

Math. 1, 21.

And from this *text* doth Saint Isodore proue; that Christ was *truly man*, (which as many *sects* of *heretiques denied*, as that he was *truely* God) becauſe to him, though he were *Dominus Dominus* (as the *text* doubles it) God the Lord, yet to *him*, to God *the* Lord *belong'd the iſſues of death*, *oportuit eum pati* more cannot be ſayd, then Christ himſelfe ſayes of himſelfe; *Theſe things* Christ *ought to ſuffer*, hee had no other way but by death: So then *this part* of our *Sermon* muſt needes be a *paſſion Sermon*; ſince all his *life* was a *continuall paſſion*, all *our Lent* may well be a *continuall good Friday*. Christs painefull life tooke off none of the paines of his death, hee felt not the leſſe then for hauing felt ſo much before. Nor will any thing that ſhall be ſayd before, leſſen, but rather enlarge the deuotion, to that which ſhall be ſaid of his paſſion at the time of due *ſolemnization* thereof. Christ bled not a droppe the leſſe at the laſt, for hauing bled at his *Circumciſion* before, nor will you a teare the leſſe then, if you ſhed ſome now. And therefore bee now content to conſider with me how to *this* God *the* Lord *belong'd the iſſues of death*. That God this Lord, the Lord of *life could dye*, is a ſtrange contemplation; That the *red Sea* could bee *drie*, That the *Sun* could *ſtand ſtill*, that an *Ouen* could be *ſeauen times heat* and *not burne*, That *Lions* could be *hungry* & *not bite*, is ſtrange, *miraculouſly ſtrange*, but *ſupermiracu-*

Luke 24.26.

lous

lous that GOD *could dye*; but that GOD *would dye* is an *exaltation* of that. But euen of that also it is a *ſuper exaltation*, that *God ſhould dye, muſt dye*, and *non exitus* (ſaid Saint AVGVSTINE) GOD the LORD *had no iſſue but by death*, and *oportuit pati* (ſayes CHRIST himſelfe) all this CHRIST *ought to ſuffer*, was bound to ſuffer; *Deus vltimo Deus*, ſayes DAVID, GOD is the GOD *of reuenges*, he would *not paſſe* ouer the *ſonne of man* vnreuenged, vnpuniſhed. But then *Deus vltionum libre egit* (ſayes *that place*) The GOD *of reuenges workes freely*, he *puniſhes*, he *ſpares whom he will*. And would he *not ſpare himſelfe*? he would not: *Dilectio fortis vt mors*, *loue is ſtrong as death*, ſtronger, it drew in death that naturally is not welcome. *Si poſſibile*, ſayes CHRIST, *if it be poſſible, let this Cup paſſe*, when his *loue expreſſed in a former decree* with his *Father*, had *made* it *impoſſible*. Many *waters quench not loue*, CHRIST tryed many; He was *Baptiſed* out of his *loue* and his *loue* determined not there. He *mingled blood* with *water* in his *agony* and that determined not his loue; hee *wept pure blood*, all his blood at all his eyes, at all his pores, in his *flagellation* and *thornes* (*to the* LORD *our* GOD *belong'd the iſſues of blood*) and theſe *expreſſed*, but theſe did *not quench his loue*. Hee *would not* ſpare, nay hee *could not ſpare himſelfe*. There was nothing more free, more voluntary, more ſpontaneous then the death of CHRIST. 'Tis true, *libere egit*,

Pſal. 9. 1.

Cant. 8. 6.

Verſ. 7.

egit, he *dyed voluntarily*, but yet when we conſider the *contract* that had paſſed betweene his *Father* and *Him*, there was an *oportuit*, a kinde of *neceſsity* upon him. All this CHRIST *ought to ſuffer*. And when ſhall we date this *Obligation*, this *Oportuit*, this *Neceſsitie*? When ſhall we ſay *that begun*. Certainly this *Decree* by which CHRIST was to ſuffer all this, was an *Eternall Decree*, and was there any thing before that, that was Eternall? *Infinite Love*, *Eternall Love*, be pleaſed to follow this home, and to conſider it ſeriouſly, that what liberty ſoever we can *conceive* in CHRIST, to dye or not to dye; this *neceſsity of dying*, this *Decree* is as *Eternall* as that *liberty*; and yet how ſmall a matter made hee of this *Neceſsity* and this *dying*? His *Father* calles it but *a bruiſe*, and but a *bruiſing of his heele*, (*the Serpent ſhall bruiſe his heele*) and yet that was that, the *Serpent* ſhould practiſe and compaſſe *his death*. Himſelfe calls it but a *Baptiſme*, as though he were to be the better for it. *I have a Baptiſme to be Baptized with*, and hee was in paine till it was accompliſhed, and yet this *Baptiſme* was his *Death*. The *Holy Ghoſt* calles it *Ioy* (for *the Ioy which was ſet before him, he endured the Croſſe*) which was not a *Ioy* of his reward after his Paſſion, but a Ioy that filled him even in the middeſt of his torments, and aroſe from him; when CHRIST calles his *Callicem*, a *Cuppe*, and wee worſe

Gen 3.15.

Luk.12.40.

Heb.12.2.

Math. 22. 22. (*Can yee drinke of my Cuppe*) he ſpeakes not odiouſly; not with deteſtation of it: Indeed it was a *Cuppe*, *ſalus Mundo*, *A health to all the World*. And *quid retribuam*, ſayes DAVID, Pſal. 116. 12. *What ſhall I render to the LORD?* anſwer you with DAVID, *accipiam Callicem*; *I will take the Cup of Salvation*, take it, that *Cup is Salvation*, his *Paſſion*, if not into your *preſent imitation*, yet into your *preſent contemplation*. And behold how that LORD that was GOD, yet *could dye, would dye, muſt dye*, for our *Salvation*. That MOSES and ELIAS talkt with CHRIST in the *Transfiguration*, both Saint Math. 17. 3. MATHEW and Saint MARKE telles us, but Mark. 9. 4 what they talk'd of, onely Saint LVKE; *Dicebant exceſſum eius*, ſayes he, *They talkt of his* Luke. 9. 31. *deceaſe*, of *his death*, which was *to be accompliſhed at Ieruſalem*. The *Word* is of his *Exodus*, the very word of our Text *exitus*, his *iſſue by death*. MOSES who in his *Exodus* had *prefigured* this *iſſue of our Lord*, and in paſſing *Iſrael* out of *Egypt* through the *Red Sea*, had foretold in that *actuall Propheſie*, CHRIST *paſſing of Mankind through* the *Sea* of *his Bloud*. And ELIAS, whoſe *Exodus* and *iſſue out of* this *World*, was a *Figure* of CHRIST's *Aſcenſion*, had no doubt a great ſatisfactiō in *talking* with our *bleſsed LORD*, *de exceſſu eius*, of the full *Conſummation* of all this in *his death*, which was to be *accompliſhed at Ieruſalem*. Our *meditation* of his *death* ſhould be more *viſcerall* and affect

affect us more becauſe it is of a thing already done. The ancient *Romans* had a certaine terderneſſe and deteſtation of the name of death, they could not name death, no, not in theyr Wills. There they could not ſay, *Si mori contigerit*, but *ſi quid humanitus contingat*, nor if, or when I dye, but when the courſe of Nature is accompliſhed upon me. To us that ſpeake dayly of the *death of* CHRIST (he was *Crucified*, *Dead*, and *Buried*) can the memory or the mention of our owne *death*, bee yrkeſome or bitter? There are in theſe latter times amongſt us, that name death freely enough, and the death of GOD, but in *blaſphemous Oathes* and *Execrations*. Miſerable men, who ſhall therefore be ſayd, never to have named IESVS, becauſe they have named him too often. And therefore heare IESVS ſay, *Neſcivi vos*, I *never knew you*, becauſe they made themſelves *too familiar* with him. MOSES and ELIAS talkt with CHRIST of his *Death*, onely, in a *Holy* and *Ioyfull ſenſe*, of the *benefit* which *they* and all the World were to *receive by that*. *Diſcourſes* of *Religion* ſhould not be out of *curioſity*, but to *edification*. And then they talkt with CHRIST of his *death* at that time, when he was in the greateſt *height* of *glory*, that ever he admitted in this world, that is, his *Tranſfiguration*. And we are afrayd to ſpeake to the great men of this world of their *death*, but nouriſh in them a *vaine imagination* of *immortality*,

tality, and *immutability*. But *bonum est nobis esse hic* (as Saint PETER sayd there) It *is good to dwell here*, in this *consideration* of his *death*, and therefore *transferre* wee our *Tabernacle*, (our *devotions*) through some of those steppes which GOD the LORD made to his *issue of death* that day. Take in the *whole day* from the *houre* that CHRIST received the *Passeover* upon *Thursday*, vnto the *houre* in which hee *dyed* the *next day*. Make *this* present *day* that *day* in thy *Devotion*, and consider what *Hee did*, and remember what *you have done*. Before he *instituted* and *celebrated* the *Sacrament*, (which was *after* the *eating of the Passeover*) hee proceeded to that *Act* of *Humility*, to *wash his Disciples feet*, even PETERS, who for a while resisted him; In thy *preparation* to the Holy and blessed *Sacrament*, hast thou with a sincere *Humility* sought a *Reconciliation* with all the *World*, even with those that have beene *averse* from it, and *refused* that *Reconciliation* from thee? If so and not else thou hast spent that *first part* of his *last day*, in a *conformity* with him. After the *Sacrament* Hee spent the time till Night in *Prayer*, in *Preaching*, in *Psalmes*; Hast thou considered that a *worthy receiving* of the *Sacrament* consists in a *continuation* of *Holinesse after*, as well as in a *preparation* before. If so, thou hast therein also *conformed* thy selfe to him, so CHRIST spent his time till Night; *At Night* Hee *went into the Gar-*

Conformitas.

den

den to *pray*, and he prayed *prolixious* he ſpent *much time* in *Prayer*, how much? Becauſe it is literally expreſſed, that He *prayed there three ſeverall times*, and that *returning to his Diſciples* after his *firſt Prayer*, and *finding them aſleepe* ſayd, *Could yee not watch with mee one houre*, it is collected that Hee *ſpent three houres* in *Prayer*. I dare ſcarce aske thee *whither* thou *wenteſt*, or *how* thou *diſpoſedſt* of *thy ſelfe*, when it *grew darke* and after *laſt Night*: If that time were ſpent in a *holy recommendation* of thy ſelfe to GOD, and a *ſubmiſsion* of *thy will* to *his*, It was ſpent in a *conformity* to him. In that *time* & in thoſe *Prayers*, was his *agony* & *bloody ſweat*. I will *hope* that thou didſt *pray*; but not *euery ordinary* and *cuſtomary prayer*, but *prayer actually* accompanied with *ſhedding of teares* and *diſpoſitiuely* in a readineſſe to *ſhed blood* for *his glory* in *neceſſary caſes*, puts thee into a *conformity* with him; About midnight he was *taken* and *bound with a kiſſe*, art thou not *too conformable* to him in that? is not that *too literally*, too exactly *thy caſe*, at *midnight* to haue *bene taken* and *bound with a kiſſe*? from thence he was *carried backe* to *Ieruſalem*, firſt to ANNAS, then to CAIPHAS, and (as late as it was) then hee was *examined* and *buffeted*, and *deliuered ouer* to the cuſtody of thoſe *officers*, from whom he receiued all thoſe *irriſions*, and *violences*, the *couering of his face*, the *ſpitting vpon his face*, the *blaſphemies of words*, and *the ſmartneſſe of blowes* which that *Goſpell* mentions. In which compaſſe fell

Luke. 22, 24.

Math. 26. 40.

that *Gallicinium*, that *crowing of the Cock* which *called vp* PETER to his *repentance*, how thou paſſedſt all that time thou knoweſt. If thou didſt any thing that needeth PETERS *teares*, and haſt not *ſhed them*, let mee be thy *Cocke*, doe it now. Now thy *Maſter* (in the unworthieſt of his Servants) *lookes backe vpon thee*, doe it now; *Betimes*, in the Morning, ſo ſoone as it was day, the *Iewes held a Councel* in the *High-Prieſts Hall*, and *agreed vpon their Evidence* againſt him, and then carryed him to PILATE, who was to bee his *Iudge*; diddeſt thou *accuſe* thy ſelfe when thou *wakedſt this Morning*, and waſt thou content even with *falſe accuſations* (that is) rather to *ſuſpect Actions* to have beene ſinne, which were not, then to *ſmother* and *iuſtifie* ſuch as were truly *ſinnes?* Then thou ſpent'ſt that *houre* in *conformity* to him: PILATE found *no evidence againſt him*, and therefore to eaſe himſelfe, and to paſſe a *Complement* upon HEROD, *Tetrarch* of *Galilee*, who was at that time at *Ieruſalem*, (becauſe CHRIST being a *Galilean*, was of HERODS *Iuriſdiction*) PILATE *ſent him to* HEROD, and rather as a *Mad-man* then a *Malefactor*, HEROD remaunded him (*with ſcorne*) to PILATE to proceed againſt him; And this was about *eight* of the *Clocke*. Haſt thou beene content to come to this *Inquiſition*, this Examination, this agitation, this cribration, this purſuit of thy *Conſcience*, to *ſift* it to follow it from

from the *ſinnes* of thy *youth* to thy *preſent ſins*, from the *ſinnes* of thy *Bed*, to the *ſinnes* of thy *Boord*, and from the *ſubſtance* to the *circumſtance* of thy *ſinnes*? That's *time ſpent* like thy SAVIOVRS. PILATE would have *ſaved* CHRIST, by uſing the *priviledge* of the *day* in his behalfe, becauſe that *day* one *Priſoner was to be delivered*, but they *chooſe* BARRABAS, he would have ſaved him from *death*; by *ſatiſfying their fury*, with inflicting other *torments* upon him, *ſcourging* and *crowning with Thornes*, and *loading* him with many *ſcornefull* and *ignominous contumelies*; But they regarded him not, they preſſed a *Crucifying*. Haſt thou gone about to *redeeme thy ſinne*, by *Faſting*, by *Almes*, by *Diſciplines* and *Mortifications*? In way of *ſatisfaction* to the *Iuſtice of GOD*? that will not ſerve, that's not the right way, *we preſſe* an utter *crucifying* of that *ſinne* that governes thee; and that *conformes* thee to CHRIST. Towards *Noone* PILATE gave *Iudgement*, and they made ſuch haſte to Execution, as that *by Noone* hee was *vpon the Croſſe*. There now hangs that *ſacred Body* upon the *Croſſe*, *Rebaptized* in his owne *teares* and *ſweat*, and embalmed in his *owne blood alive*. There are thoſe *bowels of Compaſſion*, which are ſo conſpicuous, ſo manifeſted, as that you may *ſee them through his wounds*. There thoſe glorious *Eyes* grew faint in theyr ſight: ſo as the *Sun aſhamed* to ſurvive them, *departed with his light too*. And then that *Sonne*

of

of GOD, who was *never from vs*, and yet had now come a *new way vnto* us in *aſsuming our nature*, delivers that *Soule* (which was *never out* of his *Fathers hands*) by a *New way*, a *voluntary Emiſsion* of it into his Fathers hands; For though to this GOD *our* LORD, *belong'd these iſsues of death*, ſo that conſidered in his owne contract, he *muſt* neceſſarily *dye*, yet at no *breach* or *Battery*, which they had made upon his *ſacred Body*, iſſued his Soule, but *emiſit*, He *gave vp the Ghoſt*, and as GOD *breathed a ſoule into the firſt* ADAM, ſo this *ſecond* ADAM *breathed his Soule into GOD, into the hands of GOD.*

There we leave you in that *bleſſed Dependancy*, to *hang* upon *Him* that *hangs* upon the *Croſſe*, there *bath* in his *teares*, there *ſucke* at his *wounds*, and *lye downe in Peace* in his *Grave*, till Hee vouchſafe you a *Reſurrection*, and an *Aſcenſion* into that *Kingdome*, which He hath *prepared for you*, with the *ineſtimable price* of his *incorruptible Bloud.* AMEN.

FINIS.

AN

ELEGIE,

ON

Doctor DONNE

Deane of PAVLS.

TO have liv'd eminent in a degree
Beyond our loftieſt flights, that is, like thee;
Or t'have had too much merit is not ſafe;
For ſuch exceſſes find no Epitaph,
At common Graves we have Poeticke eyes
Can melt themſelves in eaſie Elegies;
Each quill can drop his tributary verſe,
And pin it, like the Hatchments, to the Hearſe.
But at thine, Poeme or Inſcription
(Rich Soule of wit and language) we have none.
Indeed a ſilence doth that Tombe befit,
Where is no Herald left to blazon it.
Widdow'd invention juſtly doth forbeare
To come abroad knowing thou art not there,

Late her great Patron, whoſe Prerogative
Maintain'd and cloth'd her ſo, as none alive
Muſt now preſume to keepe her at thy rate,
Though he the Indies *for her dower eſtate.*
Or elſe that awfull fire, which once did burne
In thy cleere braine, now falne into thy vrne,
Lives there to fright rude Empericks from thence,
Which might profane thee by their ignorance.
Who ever writes of thee and in a ſtile
Vnworthy ſuch a Theame, does but revile
Thy pretious duſt, and wake a learned ſpirit,
Which might revenge his rapes vpon thy merit.
For all a low pitch'd fancy can deviſe,
Will prove at beſt but hallowed Iniuries.
Thou (like the dying Swan) did'ſt lately ſing,
Thy mourneſull Dirge in audience of the King:
When pale lookes, and weake accents of thy breath
Preſented ſo to life that peece of death,
That it was fear'd and prophecied by all,
Thou thither cam'ſt to preach thy Funerall.
O! hadſt thou in an Elegiack knell
Rung out vnto the world thine owne farewell;
And in thy high victorious numbers beat
The ſolemne meaſures of thy griev'd retreat:
Thou might'ſt the Poets ſervice now have miſt
Aſwell, as then thou didſt prevent the Prieſt.
And never to the world beholding bee
So much as for an Epitaph for thee.
I doe not like the office, nor is it fit,
Thou who did'ſt lend our age ſuch ſummes of wit,
Should'ſt

Should'ſt now reborrow from her bankrupt mine
That ore to bury thee, which once was thine:
Rather ſtill leave vs in thy debt, and know
(Exalted Soule) more glory 'tis to owe
Vnto thy hearſe, what wee can never pay,
Then with embaſed coyne thoſe rights defray.
Commit we then thee to thy ſelfe, nor blame
Our drooping loves, which thus to thy owne fame
Leave thee Executor: ſince but thy owne
No Pen could doe thee Iuſtice, nor Bayes crowne
Thy vaſt deſert, ſave that we nothing can
Depute to bee thy aſhes Guardian.
So Iewellers no Art nor mettall truſt,
To forme the Diamond, but the Diamonds duſt.

AN EPITAPH ON Doctor DONNE.

I Cannot blame thoſe men, that knew thee well,
Yet dare not helpe the world to ring thy knell
In tunefull Elegies. Ther's not language known
Fit for thy mention, but was firſt thy owne.
The Epitaphs thou writt'ſt, have ſo bereft
Our pens of wit, there's not one fancy left
Enough to weepe thee, what henceforth we ſee
Of Art and Nature, muſt reſult from thee.
There may perchance ſome buſie gathering friend
Steale from thine owne works, and that varied lend
(Which thou beſtow'd'ſt on others) to thy hearſe;
And ſo thou ſhalt live ſtill in thine owne verſe.
He that will venture further, may commit
A pitied errour, ſhew his zeale, not wit.
Fate hath done Mankind wrong; vertue may ayme
Reward of Conſcience, never can of Fame,

Since

Since her great trumpet's broke, could onely give
Faith to the world, command it to beleeve.
Hee then muſt write, that would define thy parts
Heere lyes the beſt Divinity, all the Arts.

***

FINIS.

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